



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Biblical Notes.

---

**Habakkuk 2: 2, "That he may run that readeth it."** An interesting discussion concerning the meaning of these words is going on in the *Expository Times*. Two interpretations are offered: (1) let the message of warning be made so plain that even he who runs may read it, and escape for safety. This rendering was put forth editorially in the December number, and at once invited criticism. The generally accepted interpretation, and that defended by a number of contributors in the January issue of the magazine, is: (2) let the message be so plainly inscribed that it may be read with the greatest facility, the "running" referring rather to the eye than to the feet, a figurative expression such as we use when we speak of running the eye over a page.

**The Meaning of "Usury."** An inquiry concerning the exact significance of this word, as it is used in the English Bible, elicits the reply from the *Sunday School Times* that its Biblical meaning is simply that of "interest," a plain word which should have been substituted for it by the Revisers of the Old Testament, as was done by the Revisers of the New. The modern sense of usury—that is, interest in excess of what is just, or of what the law allows—was not known at the time when our English version was made. Given the circumstances under which Moses forbade the taking of interest, and the Christian law of love would forbid it no less than the Hebrew. There are special cases, which may occur to every one, in which the lending—where we cannot quite afford to give, or the gift would be less acceptable than the loan—should be on Mosaic principle, and for the same reasons. But in ordinary cases, there is no more reason for refusing a reasonable compensation for the use of money, than for the use of machines, ships and houses.

**Paul's First Missionary Journey.** Professor Ramsay, the eminent archaeologist and biblical scholar, who has done such good work in excavating and travelling over Asia Minor, writes in the January *Expositor* under the above title. He takes Conybeare and Howson's *Life of the Apostle* as well as Farrar's, and studies their topographical and archaeological statements in the light of his independent studies and personal investigations. He holds that the narrative in Acts 13 and 14 is not the work of an eye-witness and is for the most part vague. He would like to see whether the "Jupiter before the city" at Lystra could be unearthed, and thinks that a couple of day's work will disclose it if there. His first point respects the time of the journey. He denies the argument on which the two biographical works just cited found their view that Paul reached Perga about May. The population did not migrate to the hills as is there stated. He carefully discusses the route of the apostle, and notes the ancient epigraphic testimonies to the "perils of robbers and rivers" to which Conybeare and Howson refer here. The article is remarkably fresh and interesting to the student of the Acts. Happily it is the first of a series.

**A New Explanation of Josh. 10: 12, 13.** Rev. J. S. Black, in his commentary on Joshua in the "Smaller Cambridge Bible," gives an interesting

explanation, which he credits to Prof. W. Robertson Smith, of the miracle of the sun standing still at Joshua's command. The account is a poetical one quoted from the Book of Joshua, and in order to understand it we must figure to ourselves the speaker at two successive periods of the summer day—first, on the plateau to the north of the hill of Gibeon, with Gibeon lying under the sun to the southeast or south, at the moment when the resistance of the enemy has at last broken down; and again, hours later, when the sun has set, and the moon is sinking westward over the valley of Aijalon, threatening by its disappearance to put an end to the victorious pursuit. The appeal to the moon is, of course, for light, i. e., after sunset. The moon appears over Aijalon—that is, somewhat south of west as seen by one approaching from Beth-horon. There was therefore evening moonlight. Joshua prayed first that the sunlight, and then that the moonlight following it, might suffice for the complete defeat of the enemy. The miraculous, therefore, disappears entirely from the incident.

**The Twentieth Century View of the Old Testament.** What will it be? A recent discussion gives several reasons why the Old Testament a hundred years later will be read and studied more diligently, will be better understood, and will be more generally influential upon the lives of men: (1) because it is divinely inspired, whatever of sanctity God's authority can give a book is given to this. (2) Its devotional uses will have lost none of their interest or meaning, (3) the prophecies contained in the Old Testament are full of significance; fulfilled predictions obviously serve as evidences of the New and prepare us for it; the unfulfilled warn us to look forward to a coming time. (4) Many duties therein enjoined are just as binding as they ever were. (5) Its revelations of truth are unchanged in their accuracy, interest and importance. It tells some things not otherwise known, it teaches some things with inimitable force, it affords a correct understanding of many things in the New Testament. (6) The Book is in no danger from the higher criticism, which minutely examines its authorship, antiquity and history. Let the inquiry proceed. None of the proved results of criticism have diminished in the slightest degree the just claim of the Bible to the confidence and reverence of mankind.

**The Change of Saul's Name to Paul.** In a new book by Prof. Max Krenkel upon the History and Epistles of the Apostle Paul, he speaks thus upon this subject: Paul must have received a Hebrew name at his circumcision, but it could not have been "Saul," because of the infamy which attached to that name in Old Testament history, in view of which no pious Jew would have so named his son. The name "Saul" sprang rather from the horror with which the *Christian* community regarded the persecutor of the Christian Church, the title of the arch persecutor being suggested by the history of Saul's persecutions of David, who was the type of the Christ, the Messianic David, now being persecuted by this Hebrew, in the person of his church. The name "Paul" was given to commemorate the victory of the apostle over Sergius Paulus (Acts 13), just as conquerors sometimes took the name of the nations which they subdued as a title of honor to themselves. Prof. Krenkel would not claim originality for his view as to the source of the name "Paul," but we think his explanation of "Saul" has not before been presented. It is more ingenious than attractive. Yet it must be confessed that prevailing explanations of the origin and meaning of the two names of the Apostle are not entirely satisfactory.